PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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January 18, 1955

The LUTHERAN WITNESS

COURTESY, CONCORDIA HISTORICAL INS

Landing of the Saxons in St. Louis, Early in 1839

Letters

Letters addressed to this department must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

"BETTER TRIP"

What a wonderful issue is the LUTHERAN WITNESS of December 21! The writing is so effective and the words create images and pluck the heartstrings of the soul! This issue reached me on the very day I found out that I couldn't go to California for a golden Christmas, and, upset though I was, your WITNESS soothed my deep disappointment and reminded me that my soul could take a still better trip on God's own space ship back to blessed Bethlehem. Thank you!

I teach in a public high school and sponsor the newspaper.

Chicago, Ill. M. B. D.

BETTER ADVERTISING

When I read "Look to Your Church Sign," page 6 of the October 26, 1954, WITNESS, I was convinced that our church needs better church advertising and also that our churches are not following the resolution adopted at the Houston Convention (*Proceedings*, p. 743): "*Resolved*, That we earnestly encourage all congregations to include the official name of our Synod, 'The Lutheran Church — Missouri Synod,' in their advertising." It's no use to adopt such a resolution if our pastors and congregations don't carry it out. "The Church of the Lutheran Hour" should also be on all of our church advertising.

Milwaukee 15, Wis. AD. KRUEGER

"PLEASED"

The Curator (of The Lady Lever Art Gallery) is very pleased with the reproduction of "May Morning on Magdalen Tower" by Holman-Hunt (WITNESS, May 11, 1954, cover).

HAZEL ASHMORE
Secretary to the Curator

Port Sunlight, Cheshire
England

KOREAN ORPHANS

It is night now. . . . An hour ago I came back from the Kwang Myong Orphanage. Seventy-two Korean children between the ages of three and fifteen live in this hovel under a tile roof with turned-up corners. The orphanage is shabby, dirty, grim. The kids are not the darling orphans you see in pictures. These kids have scabs behind their ears, and one child has an ugly hair lip. There is a boy who has only one eye. There is a small girl who can neither talk nor hear. If they have a cold, you can see it under their nose. You want soap, lots of soap, and barrels of hot water to wash and scrub. Where these youngsters sleep, the Nebraska farmer would never keep his brooder chicks, for the chickens would die. That is your first impression.

And you might forget that these boys and girls have a soul and that they like to play and laugh and sing and show off just like all other kids. You are given permission from Mr. Ha, who is not a Christian, to work with them. You tell them (through Korean interpreters) the Christmas Story, have them repeat for the first time, and over and over, the name of Jesus. You hear them sing "A Mighty Fortress Is Our God" in Korean. Suddenly you realize that this is something important. You forget about the dirt and the smell. When you climb into your jeep, the weekly Catechism class over, you are touched as they shout and wave their good-by.

This is a picture of crushed Korea, the direct result of war and killing. And yet you find yourself saying, "All things work together for good to those that love God." And you wonder as you write — what in the world are you going to do with 72 little Lutherans in the middle of Korea?

Korea MILTON GUNDERMANN, *Chaplain*

ADVERTISE OUR FAITH

Twice the WITNESS has published letters stating we should advertise our Lutheran faith.

Let us advertise ourselves. We are to be "living epistles." Men read our Christian conduct.

I have appealed to pastors, voters' assemblies, the Walther League, the Lutheran Laymen's League, the Women's Missionary League, to give me their publications to be placed in the Tract Rack (donated by the local Walther League) in our Cleveland Union Terminal. Some churches give reading matter to the local city missionary who visits the sick in hospitals. That is good. I write on the material I receive: "Listen to Mutual" and give the time, the station, the day, for the Lutheran Hour broadcast. I also give the time and the channel for "This Is the Life" telecast in Cleveland. I also place literature in buses.

My pastor informs me that several people have come to our church as a result of this advertising. Try it!

Cleveland, Ohio P. H.

KFUO — HANDMAIDEN OF THE CHURCH

(See page 5)

Your shaft of tempered steel is slender,
And from its height above
You fling the beauty of the story
Of God's eternal love
In words and measured sounds of music.
As day by day you fling
Fresh beauty, Christian hearts are mindful
Of all the joy you bring.

Your unchained voice is ever sweeping
Across a boundless reach,
To touch the hearts of men, in numbers
Beyond our knowing; to teach,
Bring solace when in some torn
A soul will seek release
From bitterness of doubt and ang
And yearn for heavenly peace.

Handmaiden of the church, whos
And task will not be done
Until the winds will tire of blowi
Until the moon and sun
Will weary of their constant shin
May you continue long
To serve your God and church by
Tomorrow's joyful song!

JOHN M.

✠

THE COVER

The reproduction of the artis
ception of the landing in Janua
February, 1839, of the Saxons wh
among the founding fathers of T
theran Church — Missouri Synod
on the left Dr. C. E. Vehse, Pasto
Loeber, and Lawyer F. A. Marb
the center (l. to r.) are Pastors
Walther and C. F. W. Walther, Ca
O. Fuerbringer, Pastor E. M. B
Candidates J. F. Buenger and
Brohm. Pastor E. G. W. Keyl
rear) is wearing a "stovepipe" ha

Stevedores are removing the
from the *Selma*, the last of th
Mississippi River boats to transp
immigrants from New Orleans t
Louis.

Satchels, cases, trunks, and um
are depicted on the basis of researc
in St. Louis and in Perry Count
where the Saxons settled later.

The Rev. G. H. Hilmer of Ba
Mo., did the research for the p
which Frank Nuderscher, St. Louis
well known for his murals, execut

The Lutheran Witnes

Official Organ of
The Lutheran Church — Missouri S

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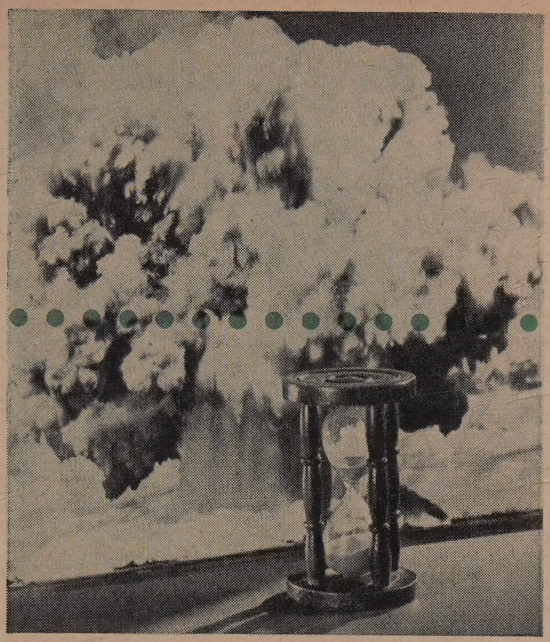
The Times of GOD and the Times of MEN



A. DEVANEY, INC.

By A. G. MERKENS

Professor of Religious Education, Concordia Seminary, St. Louis

ew Year . . . 1955 . . . TIME!
How much of time is ours? What is time? Whence came ? Whither goes time?

The Riddle Solved

he riddle of time can be solved in God's school and in the light od's Word. The first verse of the book of the Bible says: "In the ning [of time] God created the en and the earth." The last book e Bible prophesies that time shall more. But the Bible also teaches before and after time there was, is, and will be eternity. Time out of eternity and goes into ity. Between eternity and eter- lies time, in which God created vorld, redeemed man, and began man a history that terminates in geless eternity. Time, then, is vestibule of eternity. It is the day of development and prep- on for the eternal Sabbath. It is eed of an eternal harvest. And ife here on earth? It is a little extremely precious gleam of time een two eternities.

A Time of Grace

me, this vestibule of eternity, been desecrated by sin. Sin has the workday of time with thorny and sorrow. Sin is the seed n ripens unto eternal death. ut by the grace of God, Christ ared in the fullness of time to of our time a pathway of grace leads into a blessed eternity. ing for our sins by His mediato- birth and life, suffering and , resurrection and ascension, t made of our time a grace-filled tunity to enter the King's ban- quet hall prior to the day of oncoming judgment. The entire church year, that bold and artistic creation with its high festivals of Christmas, Easter, and Pentecost, and with its Gospel and Epistle lessons proclaiming God's thoughts and words of grace and peace — what is it but the confession of the church that "now is the time of grace, now the day of salvation"? Yea, every Sunday, with its tolling of bells and preaching of the Gospel, ushers in another week of grace. And every day, begun with Word and prayer, is another day of divine grace.

Special Times of Grace

Within the times of God, however, there are special times, both of judgment and of grace. When a generation of men resists the strivings of the Holy Spirit, then the flood is near at hand. When the Spirit of God has departed from a people, then it becomes a carcass and the giant eagles of judgment gather. Always, however, these special times of judgment are preceded by special times of grace, in which God issues His gracious call to repentance and for which the Gardener, the Son of God, prays: "Lord, let this tree alone this year also, till I shall dig about it and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down."

The people before the Flood had their 120 years of grace. Nineveh had its 40 days of grace. Jerusalem had its 40 years of grace before the Roman eagles of Titus leveled it with the ground.

How Long Today?

Today God's time of grace is our time of grace. How long will it last? There is only one answer to this question: it lasts today, now! Not tomorrow, for tomorrow is not until it becomes today. Today the voice of God declares: "Thou art the man of death." Today the Savior asks: "Simon, son of Jonas, lovest thou Me?" Today the Spirit of God strives to produce in our hearts the music of godly sorrow and godly joy through repentance and faith. Today is the day of decision. "Today, if ye will hear His voice, harden not your heart." Neglected, this day of grace turns into a day of judgment and a vestibule of eternal condemnation. To be saved, that is the deepest meaning, the most momentous value, and the sublime end of that bit of eternity given us today.

Thanks be to God, who has caused us to find Christ and to be found in Him! At our Baptism God placed His seal upon our time as a time of grace, in which He assures us of the forgiveness of our sins, of His unfailing faithfulness, and of the gift of eternal life. Through Word and Sacrament He has set the rainbow of peace over our cradle, life, and grave. By His Spirit He made us "His own," to "live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness."

The times of God and the times of men! Let us lift up our eyes unto the God of eternity that we may know our times. And let us do this "so much the more, as we see the day approaching." The construction of the ark of the church progresses; the time of grace wanes. The Lord is nigh at hand. Go forth to meet Him in the peace and hope of Christian faith!

New Year . . . 1955 . . . Time of grace . . . A blessed eternity!

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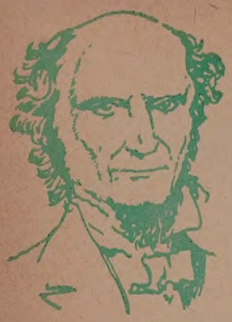


I Remember Walther

By JULIUS A. FRIEDRICH

Pastor Emeritus, St. Louis, Mo.

NOTE: *The following are excerpts from an address which Dr. Friedrich gave at Concordia Seminary, Saint Louis, on October 25, 1954, which marked the 143d anniversary of the birth of Carl Ferdinand Wilhelm Walther. Dr. Friedrich, 93, had been asked to present a few reminiscences of Dr. Walther.*

One hundred and forty-three years ago a man was born in Saxony whose name will forever stand out in the history of the Missouri Synod. After his death a famous theologian of Germany wrote: "Whoever wants to know and understand the Missouri Synod must know and understand Dr. Walther, for it is he who, under God, gave it the architecture and strength that it has today." Martin Chemnitz, as you know, was called the *alter Martinus* [the other Martin]. Dr. Walther might justly be called the *Lutherus redivivus* [Luther living again] for America and far beyond its boundaries. For it is Luther who taught Walther to understand the Holy Scriptures and especially the doctrine of justification by faith alone.

It was my privilege to be in close contact with Walther for one year. In my second seminary year he appointed me to be his amanuensis, as he called me, which would probably be a personal secretary and sort of liaison officer between Walther and the *coetus,* the student body, and vice versa. So I had opportunity to watch him at work in his study and, at the same time, to hear his pet canary sing while we were talking or working.

The first time I heard much of Walther was in 1872, when the Western District had its convention at Schaumburg, Cook County, Ill. We children were told: *"Das ist der beruehmte* [that is the famous] *Professor Walther."* At that time I never thought I would ever sit at his feet, much less be his private secretary.

Walther's greatness consisted chiefly in the influence he had over his students. That our Synod is today what it is, is to a large extent the effect of Walther's personal contact with his students. He filled them with enthusiasm for the ministry and deep respect for the congregation.

May I give you a personal experience in that line, showing Walther as *Seelsorger* — curer of souls, counselor. There is something in *Seelsorger* you can't translate. I had studied the European rationalists, Feuerbach, Renan, and others, and I was troubled with serious doubts about the deity of Jesus Christ. . . . I was in agony and suffered the torments of the damned. I believed that I was no longer a Christian and that I could not pray. What should I do? I was firmly determined not to get into the pulpit and preach something that I did not believe myself. So I had about made up my mind to discontinue my studies at the seminary. But that would have broken the heart of my mother. So I finally decided to go to Dr. Walther. When I walked up the stairway to his study, which was known as the "bridge of sighs," my heart beat, and I was sure that Walther would turn me out *als einen gottlosen Menschen* [a godless person]. When I rapped at the door, he met me and invited me to come in, rather surprised to see me there so early in the morning, although he had not called me, and I told him I was in trouble and asked whether I could talk to him. He sat down and listened to my tale of woes and never questioned me, did not say a word, just let me unburden myself, telling him that I was convinced that I was no longer a Christian, that I couldn't be saved, that I suffered and I didn't know what to do.

Then he asked me, *"Sind Sie jetzt fertig?"* [Are you through?] "Yes."

And with a smile he said: "You think you are the only one who suffered these things? I have the same experiences. Many a time I stand before my classes [dogmatics] when the devil whispers in my ear and says, 'Say, Walther, how do you know that that's true? Think of what all the great learned men of the world say!'

"Many a time I stand in a pulpit and preach" (he was *Oberpfarrer* of four congregations) "when the devil whispers in my ear. 'Say, Walther, you're a scoundrel. You tell these people that unless they believe these things, they will be damned. How do you know that?'

"You're not the only one. — You say you're afraid you're no Christian any more? Do you think the man an infidel who suffers pangs of conscience about his salvation and his soul? These very things prove that you are a Christian."

The author at the mausoleum of Dr. C Walther, Concordia Cemetery, St. L

And so he warned me not t more of these books, gave me books to read, and I left. F from that day dates the happi my life as a child of God. An I am a Christian today I owe Dr ther and that experience.

The last time I saw Walthe was on April 21, 1887. I had given an urgent call to Chatta Tenn., as missionary for the cit the surrounding country. I was one week's time to take my exa tion all alone. The professors h in the faculty room from two c in the afternoon to half-past the evening — and I didn't ge supper that day. On the foll day, the 21st, Dr. Pieper wro diploma. I was very eager to Walther's signature. Pieper *"Unmoeglich* [impossible], W hasn't had a pen in his hand months." So I asked Walther's Pastor Walther of Brunswick father of our mutual friend, H Walther at Wellston, what he th about it. He asked his father, said he thought he would sig diploma. I went to his home an ushered into the sickroom. W pitiful sight. I'll never forge Pastor Walther raised him up held him in his arms, and I, kne beside the bed, held a portfolio my diploma on it. At first W had a little trouble in understa what he was supposed to do, finally he signed it.

Walther died on May 7.

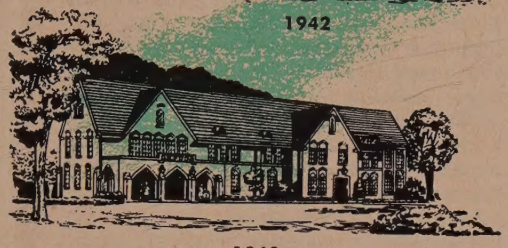
What can we do to learn to u stand Walther as he really was? advice is: Study Walther's book *and Gospel.* May the Lord fill students with the enthusiasm, love, and the beauty of the faith Walther taught us.

1924

e attic of Old Concordia Seminary

1927

1942



1948

)th nniversary KFUO

n Sunday, December 5, a service of thanksgiving in the auditorium of Concordia Seminary, Louis, commemorated 30 years of adcasting by Synod's Radio Sta- KFUO. The speaker, Dr. J. W. nken, choosing Ps. 147:15 as his , pointed to the miracle of mod- communications and their place he work of the church.

Founding

Thanksgiving was properly the note of the service, for the story KFUO is one of a small beginning ch, under God's blessing, in three ades developed into a large enter- e.

On December 14, 1924, a small up gathered in the improvised lio in the attic of Concordia Sem- y, then located in South St. Louis, dedicate Radio Station KFUO to service and glory of the Triune . Religious broadcasting was then ts infancy, but the now sainted ers of our church, Dr. Richard tzschmar, Dr. Walter A. Maier, Dr. J. H. C. Fritz, had a vision of t radio broadcasts, which were nning to engage the interest of world of commerce, might achieve he service of the Gospel. These succeeded in gaining the support he seminary's Board of Control, local Lutheran Publicity Organi- on, the seminary students, the heran Laymen's League, the Wal- League, and of individual mem- of our church. Gifts amounting 15,000 became available, and Sta- KFUO emerged, a 500-watt ion. Since there was at the time little interference from other ons, KFUO, despite its limited er, could report reception from Atlantic to the Pacific and from parts of Canada to the Gulf of Mexico.

In 1926 Concordia Seminary and Station KFUO moved to their present location on the western outskirts of St. Louis. The Lutheran Laymen's League provided $50,000 for a new station building, as well as funds for operating, and presented KFUO to the Missouri Synod as a gift. There was an increase of power to 1,000 watts, and the station shared time with the St. Louis *Post-Dispatch* Station KSD. The assignment of a new wave length by the Federal Communications Commission in 1940, brought with it full daytime broadcasting and a power increase to 5,000 watts. The support of hundreds of loyal friends of KFUO throughout our Synod made it possible to undertake expansion projects in 1942 and again in 1948, which resulted in the modern and efficient broadcasting station which now graces the campus of Concordia Seminary and of which every member of our Synod may be proud.

But it takes more than money, buildings, and equipment to operate a radio station. People are needed to direct operations, prepare programs and scripts, get the programs on the air, keep the transmitter in working order, and take care of extensive mailings. The last item alone is an important one for Station KFUO, since it is not a commercial station, but depends very much on freewill gifts from its friends, with whom it must maintain contact. Recalling its thirty-year history, KFUO has abundant reason to be grateful for the faithful service rendered by its employees, many of whom brought financial sacrifices for the cause of spreading the Gospel by radio. Senior without a rival at the station is the Rev. H. H. Hohenstein, D. D., who joined Station KFUO in October, 1925, and later became director of the station. To his vision and his never-flagging faith in the importance of broadcasting the Gospel, the station, under God, owes much of its success.

Dr. Herman H. Hohenstein

Programs

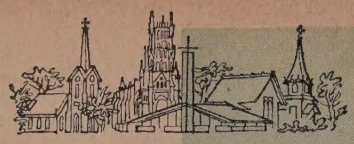
For 30 years KFUO has rendered our church a signal service. Functioning as a missionary agency, it has broadcast the message of man's sin and of God's free offer of salvation over an area which now contains an estimated population of five million souls. The Sunday evening and Wednesday evening devotions have been a continuous feature from the very beginning to the present. Pilgrim Church of St. Louis at its own expense has broadcast its services every Sunday for more than 26 years. The morning devotions of Concordia Seminary and lately also of the local Lutheran High School have an important place in the station's daily programs through the week. Bible study, other worship programs besides those mentioned previously, a Sunday School of the Air, and sacred music maintain the station's character. Thanks to KFUO, The Lutheran Church — Missouri Synod and its teachings have become well known. How many souls may attribute their salvation to its messages, eternity alone will tell.

Not all programs are of a religious nature. Since every radio station must render a public service, Station KFUO, like other radio stations, broadcasts also the news, secular music, farm programs, and other features, all of which the station seeks to maintain on a high level.

Purpose

As the station enters upon another decade, it looks forward to further and still better service for Christ. The sainted Dr. Richard Kretzschmar closed his dedication address in December, 1924, with the wish: "May the songs and music coming through this medium from the air ever remind the great radio audience of the wonderful Christmas song of the heavenly hosts and of the celestial harmonies resounding from the skies above the fields of Bethlehem, and may those strains everywhere on earth be re-echoed to the end of days." That is still the wish of Station KFUO today.

GEORGE V. SCHICK



Your SYNOD

THE PRESIDENT

Epiphany

The glorious Epiphany season claims attention during these weeks. Epiphany means "appearance," or "manifestation," of God. January 6 is the date of the festival. This date has been set aside by the Christian church to commemorate the revealing of Jesus as the Christ to the Wise Men from the East. The Magi at Bethlehem are representatives of the Gentiles. Isaiah, by divine revelation foreseeing this wonderful occurrence and realizing that it ushered in the dawn of a blessed and glorious day for the Gentiles, penned these words: "Gentiles shall come to thy light and kings to the brightness of thy rising. . . . The forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall show forth the praises of the Lord."

The coming of the Magi to Bethlehem is of such importance that the church has set aside a number of weeks as the Epiphany season. The standard Gospel lessons for these Sundays in 1955 bring the Scriptural accounts of 1) the twelve-year-old Jesus in the Temple, as He surprised the doctors with His questions and answers; 2) the marriage at Cana, where Jesus performed His first miracle and "manifested forth His glory"; 3) the miraculous healing of the centurion's servant at Capernaum; and 4) the stilling of the tempest on the Sea of Galilee, which caused the men to marvel and say: "What manner of man is this, that even the winds and the sea obey Him!"

All these Gospel lessons reveal that Jesus is truly the Christ. In every miracle Jesus manifested forth His glory and furnished irrefutable evidence that He is the very Son of God. Above all, this convinces us beyond the semblance of a doubt that in Christ we have the true Savior from sin, and that, as the Epiphany festival emphasizes, He is the Savior also of the Gentiles. That is why the Epiphany season is of such importance for you and for me. Most of us are descendants of the Gentiles. This means that in Christ we also have the Savior, who has redeemed us from all our sins and from their terrible consequences.

What is true of us — and it certainly is true — is equally true of all Gentiles everywhere. Moses had prophesied: "Rejoice, O ye nations, with His people." St. Paul quotes Isaiah: "In Him shall the Gentiles trust." In Psalm 2:8 we read: "Ask of Me, and I shall give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession." The angel, announcing Christ's birth to the shepherds, said: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to *all* people." Note well the word *all*. The angel was not careless in the use of words. He was delivering God's message. God wants *all* men to receive the full benefit of Christ's coming into the world. St. Paul says: "Who [God] will have all men to be saved and to come unto the knowledge of the truth." And St. Peter writes: "The Lord . . . is not willing that any should perish, but that all should come to repentance."

Missions

If to these references you add all the others which the Epiphany season emphasizes, what conclusion must you draw? Does not the *coming* and *manifestation* of Christ remind us most forcibly of our obligation, yes, our privilege, to bring the glorious Gospel to the Gentiles? Is not this joyful season a time when we must earnestly consider the missions of our church? In all frankness let us ask ourselves whether we take the matter of missions seriously. Do we give it the place which we ought to give it in our thinking, our prayers, our conversations, our contributions? What do we know about the mission fields into which God has directed our Synod? Does it make any difference to us that far more than a billion people are still groping about in the darkness of unbelief? What shall we do about it? Shall we merely rejoice and sing Christmas anthems and listen with rapt attention to the impressive Epiphany messages and let the matter rest there?

The great pastor Louis Harms, whose heart burned within him for the cause of missions, on the occasion of the last Christmas festival of his life (1864) said that despite all his great joy over the Babe in the manger, there was one word which lay heavy on his heart: "This is the word: 'which shall be to *all* people.' It hurts me to think of the millions of Gentiles who still sit in darkness and the shadow of death, and my heart asks: 'Watchman, what of the night?' You see, beloved, whoever considers aright this st… 'I bring you good tidings of g… which shall be to all people,' … Christmas will be a festiva… moves him to help the heath… they may learn to know Jesus… I would not know how I could … Christmas without bringing my … the heathen. I have been m… happy through my Savior tha… most eager that also the heathe… be made as happy. Thus t… Christmas celebration becomes… sion festival. That also becom… dent in the shepherds. When t… seen the Child, they made … abroad what had been told them… could not keep this joy to them… That is precisely what we m… That precisely is the work of h… sions. As much as we can poss… it, we want to bring the Savio… men. We want to *pray* that the… of the heathen may be opene… want to *work* that messengers o… may be sent that there may be o… and one Shepherd."

What a marvelous spirit f… cause of missions! Here was … who associated missions with the … festival of Christmas to such an … that he would make it a mission… val. Should you and I do less? S… not Epiphany, the Christmas c… heathen, kindle within our hea… burning desire to be more active … cause of missions both at hom… abroad? Should we not be eag… train and to send more men? S… we not pray more fervently and… more liberally? Why do we not… port the cause of Christ more … erously? Are we asking too mu… our people? Strange as it may … there are those who think so. … claim that we are spreading our… out too thin. Are we? Can we … say this in view of what God has … us and done for us? I shall have … to say of this next time.

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CORRECTION: In the issue of … vember 9, 1954, I stated that the … tional Evangelical Lutheran C… (Finnish) is now sponsoring the m… in Finland. I am sorry that this m… was made. I was not correctl… formed. I should have said tha… N. E. L. C. has lent us one of its … for a year to make a thorough s… of the field for us.

JOHN W. BEHNKEN

The Psalter

ıe Heavens Are Telling

ılm 19:1: "The heavens declare ory of God; and the firmament th His handiwork."

realm of creation testifies of od — testifies of His wisdom, lory, His might. All nature is mple. The stars, like a celestial sing His praises. The stones n of His power. The trees lift arms to Him as in prayer. The and mountains tell of His th. The lakes reflect His beauty. heavens declare the glory of and the firmament showeth His work." "He hath made the by His power; He hath estab- the world by His wisdom." here there is design, there must lesigner. Where there is a struc- there must be an architect. e there is an effect, there must ause. The whole realm of crea- ears the imprint of the divine or.

ith all of this evidence, so clear, erwhelming, the bluster of the t sounds hollow indeed. "The ıath said in his heart, There is od." To reject the combined evi- of the universe is rankest folly. e fullest sense of the word, it is ural. No true scientist denies xistence of God.

ne glory of God fills the world. ere is a glory that exceeds even f creation. That is the glory of grace, revealed in Jesus Christ, on.

ıat glory is not always evident n. God, in His own mysterious chose to hide it in strange forms. one forth from a manger. It l from the lips of a twelve-year- y in the Temple. It sparkled in ne at Cana. It spoke quiet words allen woman. It breathed com- o the dying thief.

nd that glory came to final focus cross. In Calvary's shame and sh, God's glory reached its . The glory of God's grace ap- in the symbol of man's sin.

s we daily thank God for the es of creation and as we listen to what the heavens are tell- e thank Him still more for the es of grace and listen yet more y to what the glorious Gospel ng.

e enjoy the glory of creation our brief sojourn here. But we behold the glory of His grace lly.

THOMAS COATES

JHS And Jesus Said

But be not ye called Rabbi; for One is your Master, even Christ; and all ye are brethren. MATT. 23:8

When first reading these words, we might think that Jesus here intends to legislate on the terminology which is to be employed in the church with reference to its teachers. Rabbi, or master, signifies teacher, instructor. Does our Lord wish to say that nobody in the church is to be called by that title? Does He demand the abolition of all titles in general? If a person takes a one-sided view of Jesus' teaching and disregards His frequent employment of figurative, picturesque language, he might arrive at such a conclusion. But our Lord Himself bestowed titles. He called twelve men to be His constant companions and gave them the designation *Apostles,* that is, ambassadors, which has remained their title of honor throughout the centuries. One of them, whose name was Simon, He called Cephas (Peter), a rock, to describe the firmness which often (though by no means always) characterized this man. James and John He called Sons of Thunder, probably to indicate the fiery enthusiasm with which they embraced and propagated the Gospel message. The Apostle Paul, filled with the Spirit of Christ, tells us (1 Cor. 12:28) that God placed in the church Apostles, prophets, and teachers. We have to drop the notion that Jesus here forbids the use of titles.

What does He mean? The significance is easily discerned. There is to be one teacher in the church, Christ Himself. His Word is supreme, determining, normative. If any human being in the church is called teacher, it must be understood that he is not a teacher in the absolute sense; his function is merely to pass on the instruction of our Lord. We distinguish between the light of the sun and that of the moon; the former shines by its own light, the latter by a reflected light. The teachers in the church today are not like the sun, but like the moon. They are not *the* teacher, but they are assistants of the Divine Teacher. They are brethren of the other believers and not their lords, or masters, or teachers in the ultimate sense. We have had great teachers: Augustine, Luther, Walther, and many others. In reality they were merely helpers of Christ in spreading His life-giving message. It is not their word that decides but the Word of Christ.

WILLIAM F. ARNDT

The Lord's Prayer

"But Deliver Us from Evil"

This is the final petition; this is the sum of all. The day our heavenly Father grants us this desire we shall cease desiring; we shall want no more.

Time was when I could scarcely speak this petition with much fervor. Youth rarely comes to such tense grips with life as to feel the thorns piercing sharply through the roses. However, with the aging years I am learning to pray my "Deliver us from evil" with increasing sensitivity. Sins, sufferings, tears — in me, on me, all around me — have a way of making earth less attractive and heaven more inviting. And so it should be, for earth is *inn* and heaven is *home.*

This does not mean that the traveler must find the inn wholly unattractive. With Jaspar, the gypsy, I agree that "Life is sweet, brother." "Do you think so?" Jaspar was asked. "Think so!" he replied, "there's night and day, brother, both sweet things; sun, moon, and stars, brother, all sweet things; there's likewise a wind on the heath. Life is very sweet, brother." "In sickness, Jaspar?" "There's the sun and stars, brother!" "In blindness, Jaspar?" "There's the wind on the heath."

Then, too, our Father has important work for me to do in the inn. Every day I meet here with travelers who think they are homeward bound, but who are *going the wrong way.* These I must take by the hand and lead them to *The Only Way Home,* to the Christ of the Cross, who says: "I am the Way; no man cometh unto the Father but by Me." That is why Christ refused to pray for my early death. "I pray not that Thou shouldest take them out of the world."

Therefore, whatever my earthly lot, it is not for me to seek out a juniper tree and to mope with Elijah: O Lord, take away my life. It is not *so* that Jesus, my Lord, wants me to pray my "Deliver us from evil." How, then, does He want me to pray it? While enjoying life. While doing God's will and work. And, ever and always, *while keeping eternity in view.* My life must be a continual blending of two kinds of songs: of songs like Mentzer's "Oh, that I Had a Thousand Voices" mingling with songs like Bach's "Come, blessed Death, Come, sweet repose; Bear me away in gladness, Far from this world of sadness." For world is world, and not a little evil. But heaven is home — is Jesus, Joy of my desiring.

OSWALD RIESS

Editorials

The Lord's Treasury

In the Gospels according to Mark and Luke we are told that Jesus, when He visited the house of God on one occasion, sat opposite the Temple treasury, the place where the offerings were deposited by the worshipers. He watched the rich men give of their abundance, while a poor widow deposited two small coins. Yet He praised her gift more highly than the abundant gifts of the rich. In fact, our Lord said that she gave more than all the others.

To an intelligent Christian this statement of Jesus is not in the least puzzling. Jesus measured those gifts not by their amount, but by the spirit in which they were made. Hers was a loving sacrifice, while the others merely gave a portion of their surplus. She had nothing left, while they remained rich. That she gave all revealed her trust in the Lord, who, she was convinced, would graciously supply her needs.

Though we see Him not, Jesus still sits at the treasury box in our churches. He knows all that we do, therefore also what we give, how we give, how much we keep, how much we spend on ourselves, how much we spend foolishly, yes, also what we spend for forbidden pleasures. Someday He will ask for an accounting.

May we ever strive, therefore, to do His will also in this respect and to be rich in good works.

Special Interests

We live in an age in which people are absorbed in all manner of special interests. Such interests can be of immense benefit to mankind. Still they can be carried to extremes. A character in a recent play says of his art, "To me it's a religion!"

A person's special activity can become so engrossing that he lives for nothing else. Some eat, sleep, breathe, work, only for their own interests. Some apply themselves so assiduously to these pursuits that they scarcely know their own families.

Special interests become positively dangerous when the needs of the soul are ignored or neglected, when one becomes so enmeshed in the affairs of this life that he cares nothing about the life to come. To him may well be applied the warning God addressed to the covetous man in the parable: "Thou fool, this night thy soul shall be required of thee!"

Special interest in the knowledge of one's sins, in repentance, in God's grace, in His forgiveness for Jesus' sake, has its eternal reward.

Read Your Policy!

Insurance agents say too many people fail to read their insurance policies. People fall for great claims of a sharp salesman, and they do not *read* what the policy promises or what its limitations are. Or if the people do read the policy, they skip the distasteful limitations and [illegible] the words what they would like to have the poli[illegible] They remain blissfully unaware of what they [illegible] chased until disaster strikes — and then imagin[illegible] company should pay all kinds of damage claims [illegible] not covered in the policy.

Would you treat your Bible so? Your Bibl[illegible] own Eternal Life Insurance Policy, with the prem[illegible] in Christ's own blood. The benefit of this policy [illegible] happiness in heaven. This is assured by gra[illegible] through faith alone, as God's Word says. R[illegible] Eternal Life Insurance Policy. Acquaint your[illegible] its coverage and benefits! Observe the limita[illegible] heaven without Christ; no heaven by a good ch[illegible] good behavior; no worldly goods or benefits — would like to read into the words of God's policy endureth unto the end shall be saved. "This is lif[illegible] that they might know Thee, the only true God, a[illegible] Christ, whom Thou hast sent."

M. H. Juengel, Editor, *Montana Mess[illegible]*

Character Architects

God's children who joyfully support Christia[illegible] tion are character architects. They draw up blue[illegible] the church and the world of tomorrow. The [illegible] which they implant and cultivate along with the [illegible] of secular knowledge will be the strength and su[illegible] coming generations.

This is true in elementary and in higher ed[illegible] and neither one should be neglected. The seeds [illegible] truth sown in Christian grade schools need c[illegible] attention also in the higher schools. Broader and[illegible] knowledge is essential for the training of leade[illegible] phases of life as well as for the strengthening and[illegible] ment of individuals for the battles of life. Only th[illegible] who possess a sincere Christian character and outl[illegible] apply their knowledge to the glory of God and the[illegible] of mankind and themselves stand firm and strong[illegible] hour of trial.

Valparaiso University is a workshop for the [illegible] of Christian character on the college level. It [illegible] remove the hazards frequently encountered in [illegible] schools when enemies of the Cross level unwarran[illegible] vicious attacks against Christianity, and it also en[illegible] to supply a positive deepening of Christian under[illegible] and conviction by offering various courses in [illegible] which are designed to promote growth in Christi[illegible] and life.

Supporters of Valparaiso University theref[illegible] character architects who provide the pillars of C[illegible] faith and consecration as the chief support of co[illegible] leaders. May their number continue to increase al[illegible] this growing institution and its needs. And may [illegible] lege youth from our churches give this Christ[illegible] Lutheran school first consideration.

oose Leaves

Excuses

uppose soldiers in the U. S. Army were permitted to some of the excuses that the "Christian" soldiers often the Lord: "I don't like the commanding officer." on't like some of the fellows in my company." "I can ust as good a soldier and defend my country just as by taking my gun out into the woods and practicing e." "There are too many rules and regulations." on't like getting up early in the morning." "I don't k it is necessary for me to be present at every as-bly." — How efficient would an army be if the soldiers e allowed to act out such gripes? How about the Lord's ? — Newhall, Iowa, *Bulletin.*

Church Clique

Why is it that as a rule only a certain few are elected then again and again re-elected to the church council, then that clique runs the church?

is because the other members of the church permit it e so. Each member has his one vote, but many do even attend a business meeting of the congregation. decline to accept an office. Hence, the willing kers have to do the work, while the shirkers are ned to stand on the sidelines and complain and find . — William N. Emch in the *Lutheran Standard.*

Do You Have a Pastor or a Secretary?

oes your pastor have a secretary — full or even part ? If your answer is "No" — will you think of giving some help? About this time of year we plan for the year, and it might be a good time to include secre-l help for your pastor in your plans as well as in the regational budget.

our pastor was trained for preaching and teaching — ing and keeping souls. That did not include a course ping, filing, mimeograph operation, and other related detail. To enable him to use his time wisely in his , he should be relieved of as much office detail as ble.

ach congregation can work out a schedule to give astor help in preparing and typing the Sunday bul-form letters, addressing envelopes for regular mail-assisting with mailing, etc.

possible, a secretary in the church office at regular hours makes the office more readily available to your bers and others who wish to contact the pastor. Tele-e calls would be answered promptly and messages ed to the pastor.

paid secretary is the ideal arrangement, but not the answer to the problem. In almost any congregation are several members who have training and would ad to give their time, but a little planning is required t the program organized.

ess time as a secretary, more as a minister will yield returns for both pastor and congregation. — Leona MANN in *Lutheran Layman,* Missouri District.

What's the Answer?

Question: Will you explain the difference between immersion and other modes of Baptism and where the Bible speaks about immersion?

Answer: There is no difference except that Baptism is a wider term and immersion is the practice of submerging the individual beneath the water. Our Catechism rightly defines Baptism as "applying water by washing, pouring, sprinkling, or immersing." The simplest yet thoroughly adequate definition would be "to apply water to an individual in the name of the Father and of the Son and of the Holy Ghost." Texts which demonstrate that the word *baptize* does not specify any particular mode of applying the water are: Matt. 3:11 (see also Acts 2:17, "pour out"); Mark 7:3f. ("washing . . . of tables"); Luke 11:38 ("washing" = "baptize" in Greek); Acts 22:16 ("wash away"); Eph. 5:25, 26 ("washing"); Hebr. 9:10 ("divers washings"; cf. Num. 19:13 "sprinkled").

There is no text demanding immersion, nor can it be proved that Christ was immersed in the Jordan (Matt. 3:13-17), or that the three thousand on Pentecost Day (Acts 2:41) or the jailer at Philippi (Acts 16:33) were immersed. The power of Baptism does not lie in the mode of applying the water, but in God's command and promise, which offers, conveys, and seals to the believing recipient of Baptism forgiveness of sins, life, and salvation.

Question: Our Presidents admonish the American people of all faiths before Thanksgiving Day to thank God for the prosperity they enjoy. Is that really God-pleasing?

Answer: The answer to your question would be simpler if all American people, including the officials, were true Christians. In that case you would not even have asked the question. But we have 255 Christian and non-Christian groups, numbering nearly 100 million people, in our land. Our answer is that our President may well ask all people to observe Thanksgiving Day, since that would be a contribution in the national interest by promoting better citizenship, but we will also have to affirm that only the worship of sincere Christians will be acceptable to God, as stated in such passages as Matt. 15:9; John 4:23, 24; John 15:5; Heb. 11:6.

Question: Is a pageant a correct form of worship as a Christmas Eve service?

Answer: What do you understand by a pageant? A gaudy display or a Christmas play? They should be kept out of God's house. A series of tableaux depicting scenes from the Christmas story? That, devoutly done, could be combined with Christmas hymns and prayers as well as a fitting Christmas message and prove both worshipful and God-pleasing. Anything that smacks of the theatrical, glorifies the participants, obscures the Christ Child, or provokes laughter, does not belong in the sanctuary. Your congregation must be the judge. "Let all things be done unto edifying," as the Apostle says, 1 Cor. 14:26. O. E. S.

"Sing unto the Lord"

By E. E. FOELBER, St. Louis, Mo.

In the course of the second semester of the current school year almost a score of choral groups from the colleges and seminaries of the Synodical Conference will visit more than two hundred congregations to proclaim to them in beautiful sacred song the wonderful works of God. This is the time of the year when these student choristers leave the rehearsal rooms, where since the opening of the fall semester they have been hard at work; and they now set out from their campuses to present far and near great musical messages of the sweet news of salvation in Christ.

You will be able to hear them in the metropolitan centers, such as New York, Chicago, Pittsburgh, Cincinnati, St. Louis, Milwaukee, Detroit, St. Paul-Minneapolis, San Francisco, Los Angeles. You will hear them in other cities, in suburbs, and rural communities. There is no place too big; no place too small.

High-Quality Programs

In keeping with the best tradition of the Lutheran church, the conductors build programs of high quality. They reach into the inexhaustible treasure-trove bequeathed to our generation by the great composers of past centuries. They select gems of changeless luster. You will, then, hear cantatas and motets created by the prince of Lutheran composers, Johann Sebastian Bach, or the *Requiem* of Johannes Brahms. And from the composers of our own century you will hear most moving musical messages. You will rejoice to know that God is still endowing musicians with great talent and strong faith, that He is giving us composers who are rooted firmly in the imperishable and glorious past, and, thus nourished, are producing as new growths new melodies, new harmonic and rhythmic beauties. Indeed, originality in the artists of our own time is encouraged. Thus also the balance between the old and the new is maintained. Surely this is a good service and an important contribution for which these student choral groups and their conductors deserve general approbation and recognition from the fostering synods.

The immediate purpose of presenting the choicest music of the church is to edify (not to entertain) the people who come to attend, to strengthen them in their faith. There are other purposes, too, not unimportant.

Blessings

The choirs of the host congregations are stimulated and encouraged to maintain the same high standards and cultivate the devotional attitude in everything they do. Further, the visiting choral groups interpret their alma maters, owned and supported by the church. The congregations come to understand more clearly that their institutions are centers of Christian culture and conscientiously build the students entrusted to them into spiritually healthy and professionally competent pastors, teachers, and laymen. Hence the congregations will be more eager to assist the presidents of the colleges and seminaries in recruiting new students so that the church will always have ready an adequate number of new workers for building the Kingdom.

There are other blessings. As the students are welcomed into the homes of the members and there receive lodging and food and warm words of encouragement to continue in their work, they come to see what a beautiful thing Christian hospitality can be. They come to understand, too, that the Synodical Conference is not a heterogeneous number of loosely federated parishes, but like a holy temple of thousands of stones cemented together by faith and love.

There is, therefore, a real gain in the practice, now several decades old, to bring the Synodical Confe schools to the people in this Both students and congregation strengthened in the faith.

Touring Schedules

Though most of the touring sc ules were still incomplete at writing, the partial list below serve to illustrate where and the choral groups and the Forest Concordia Teachers Co Band will be heard.

Concordia College, Oakland, C Hugo Gehrke, conductor. April Northern California and Nevada

Concordia Teachers College, S ard, Nebr., Paul Rosel, condu March 18—27: Iowa, Missouri, I sas, Colorado, South Dakota, braska, Wyoming.

Concordia College, St. Paul, M Paul O. Manz, conductor. Sout Minnesota, Eastern Iowa, Central nois, Central Indiana, Western Southern Michigan, Northwes Minnesota.

St. John's College, Winfield, K Mrs. W. H. Wente, instructor. Ka Oklahoma, Missouri, Arkansas, T Colorado, Nebraska, Illinois, W ming, and North Dakota.

Concordia Seminary, St. L Mo., William B. Heyne, condu January 28—February 6: Indi Ohio, Pennsylvania, New Jersey, York.

Concordia College, Milwau Wis., Harold E. Albers, condu April 21—26: Illinois, Michigan, W consin.

Concordia College, Fort Wa Ind., Herbert Nuechterlein, condu January 28—February 6: Indi Illinois, Wisconsin, Minnesota, Io

Concordia Teachers College, R Forest, Ill., Victor Hildner, condu February 27, March 19—21, Apri to 24: Illinois, Michigan, Ohio, Indi The College Band, A. H. Gras, di tor, will tour May 6—15 in Illi Iowa, Nebraska, Colorado, Ka and Missouri.

Dr. Martin Luther College, N Ulm, Minn., Emil D. Backer, c ductor. (Tours every other year; year Brahms' *Requiem* at home.)

Valparaiso University, Valpara Ind., Richard Schoenbohm, cond tor. (Not touring this year, Profe Schoenbohm being on leave of sence.)

Several years ago a number choirmasters and managers formed association, open to all the Synod Conference institutions. The c purpose of this organization is to ordinate the tours of the participa choirs. The results have been m satisfactory. No longer is there danger of overlapping or duplicat No section of the Synodical C ference is neglected.

ing for Christ" is conceived in the spirit of the Savior

"BUILDING FOR CHRIST"

By EUGENE R. BERTERMANN
Executive Director, "Building for Christ" Campaign

ew Year's Day, 1955, marked the inauguration of the intensified portion of the "Building for st" campaign, the far-reaching ade for the Savior upon which church has embarked. During nine weeks' time remaining e March 20 — the day of the hering — committees on the na-l, District, circuit, and congrega-l levels will shift into high gear.

Organization

he *District* Committees, named he Presidents of the 32 North rican Districts, are functioning in their respective areas. On the it level, 300 of the 394 circuits already taken appropriate action, on the *congregational* level, 2,000 regational lists have been sub-ed to the national office in the eran Building, St. Louis.

ongregations which have not yet inted their "Building for Christ" nittees are urged to do so at the est possible moment and send names and addresses, on the s provided to the circuit and Dis-chairmen, to the national office.

Promotion

he "Building for Christ" *motion re* is available for showing in all regations. Running 43 minutes, it res the actors of the Fisher fam-vell-known through our church's ision series, "This Is the Life." ings an appeal by Dr. John W. ken, the President of our Synod. ls the story of each of the five cies represented in "Building for st": Mill Neck Manor Lutheran ol for the Deaf, Bethesda Lu-n Home, Lutheran Deaconess ciation, Valparaiso University, World Relief and Lutheran Ref-Service.

his movie may be booked through the Audio-Visual Department of Concordia Publishing House. Each congregation in Synod is cordially urged to schedule the "Building for Christ" motion picture. It tells the story of the campaign in an interesting, compelling manner and will help greatly to bring the appeal to the heart of each member in Synod.

The "Building for Christ" *flip chart* is in the hands of the pastor of each congregation within Synod. It is ideal for use before groups within the church, such as the voters' assembly, board of trustees or elders, board for parish education, men's club, ladies' society, young people's group, and various classes of the Sunday school or parish school. A printed manual brings the suggested commentary to accompany the presentation of the chart.

A *slide film,* presenting 76 different pictures, has also been completed and is mailed to the pastor of each congregation in Synod. Like the flip chart, it is designed primarily for presentation to smaller groups. A printed suggested commentary also accompanies the slide film.

The fourth type of promotional material is *printed matter.* The national committee, under the honorary chairmanship of Dr. John W. Behnken and the general chairmanship of Dr. Ernest J. Gallmeyer, has projected two folders. The first, "Ye Have Done It unto Me," is designed for general distribution as well as for use in an individual congregation at the time when a pastor delivers a sermon on the subject of "Building for Christ." The second, entitled "Treasure Without End," largely pictorial in character, is designed for general distribution or mailing to the individual homes of the congregation.

Special folders are available for distribution to women's groups and to prospective larger donors.

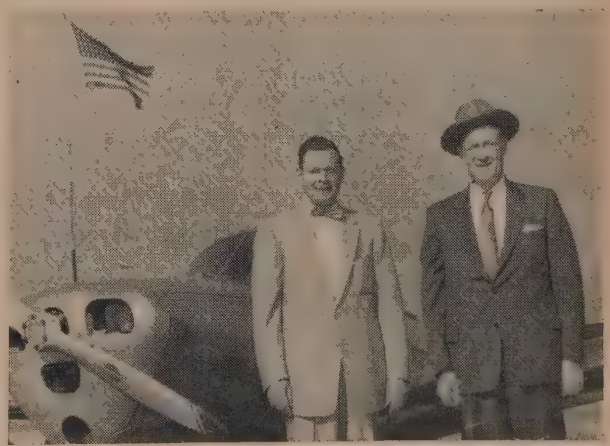
The children of the church, too, will learn the "Building for Christ" story through two separate "story books": one for younger children of the parish school, and Beginner, Primary, and Junior Sunday school classes; and another for older children. A small coin bank will enable the children of parish schools and Sunday schools to take a personal part in "Building for Christ" through their gifts of love.

The Ingathering

March 20, 1955, the fourth Sunday in Lent, has been chosen as the date of the ingathering. The plan established by the committee asks for a house-to-house, *every-member canvass* in each of our congregations throughout the country.

"Building for Christ" is conceived in the spirit of the Savior, who "went about all Galilee, *teaching* . . . and *preaching* the Gospel of the Kingdom, and *healing* all manner of sickness and all manner of disease among the people." It will bring Christ, the Friend of children, to deaf children at Mill Neck Manor Lutheran School, and to mentally retarded children at Bethesda Lutheran Home in Watertown, Wis. It will help to train women workers for our church through the Lutheran Deaconess Association, and lay leaders through Christian higher education at Valparaiso University. It will extend the helping hand of Christian love to the suffering, starving, and destitute in Europe and the Far East. It will bring refugees from European oppression to these divinely blessed United States.

Every member of our Synod is asked to give—and give generously—to "Building for Christ."



The Rev. Roy G. Moeller (left), chairman of the Western District "Building for Christ" Committee, is piloted in a private plane by Clyde Lamb of Zion Church, Saint Louis, to speak in behalf of the campaign before the District L. L. L. Convention at Chillicothe, Mo.

Religious NEWS

The Church The World The Nation

Dr. Johan Kopp, bishop of the Estonian Lutheran Church in Exile, on November 9 was 80 years old.

The Rev. Robert Plagens, former missionary in the Philippines and now pastor of St. Martin's Lutheran Church, Anamoose, N. Dak., writes: "Today many of Dr. Kopp's people are living in exile, and certainly the thoughts of this 80-year-old man who several times has seen his native land go down in defeat at the hands of a greater nation are filled with sadness. Yet he possesses a real Christian optimism. While serving in the Philippines, I had the opportunity to help several Estonian Lutherans find new homes in America and Australia. It was not long thereafter that I received from this fine Christian, letters of gratitude for helping these people. Today this man will be the symbol of a new Estonia to Estonians everywhere. May it also be in his power to show his people again that they need God and that their hopes lie in the hands of the Almighty. Our greetings go to Bishop Kopp."

The Bishop's address is Bokbindarvaegen 51 IV, Haegersten, Sweden.

The Augustana Lutheran Church has decided to establish a church in Chicago's loop, Dr. S. E. Engstrom, Minneapolis, executive director of the church's Board of American Missions, announced. Space for a temporary sanctuary has been rented in the Utilities Building and a pastor has been called.

NEWCASTLE CHRONICLE AND JOURNAL

The Mayor and Mayoress of Sunderland attended the inaugural service of the Lutheran church in that city of England last October 31. At the altar of the new mission are (l. to r.): Vicar Robert Wedergren, in charge of the church; the Rev. E. George Pearce of the Evangelical Lutheran Church of England; the Mayor; and the Mayoress. Mr. Wedergren, enrolled at Concordia Seminary, Springfield, Ill., is vicaring in England for a year. He was a member of the Springfield seminary choir tour in Britain last summer.

The All-Lutheran Food Appeal of 1954 brought 151 grain carloads, which, coupled together, would make a train more than a mile long, the Rev. Werner Kuntz, director of the Missouri Synod's Board of World Relief program, announced. The Board, with the joint sponsorship of Lutheran World Relief, constitutes the ALFA. The Rev. Oscar C. Decker, First Vice-President of the Northern Nebraska District, served as field representative on a voluntary basis for the Board of World Relief.

Minnesota farmers contributed 51 carloads, Nebraska 27, South Dakota and Illinois 20 each, Ohio 8, Montana 6, Washington 5, Kansas and Iowa 4 each, and Texas and North Dakota 3 each. "Our Lutheran farmers have again opened their hearts to the hungry of other lands and, in so doing, given further witness of the love of Christ and of His people," Pastor Kuntz said.

The 124 carloads of corn, 25 of wheat, and 2 of maize will be shipped to Germany, Austria, Jordan, Korea, Formosa, and Hong Kong for distribution to the needy without regard to race or creed. In some instances, distribution is under the direction of the church's missionaries.

"The All-Lutheran Food Appeal," Pastor Kuntz added, "is but one phase of our Synod's relief activities. Additional shipments consist of food items received from Government surplus commodity warehouses, clothing of all types, and medical supplies. In addition, cash grants must be made to meet continuing needs of Synod's ongoing relief work in various countries as well as special emergencies."

Sweden's Supreme Administrative Court at Stockholm ruled unanimously that Lutheran Bishop Dick Helander of Strangnas, convicted of slander by a magistrates' court at Uppsala in December, 1953, may retain the title of bishop and the right to ordain new clergymen and officiate at baptisms, marriages, and burials.

The Supreme Administrative Court, which deals with cases calling for disciplinary action against state employees, had to decide whether Bishop Helander should be unfrocked. Rejecting such a step, the court said that the evidence did not call for such a decision.

The magistrates' court found Dr. Helander, then a professor of theology at the University of Uppsala, guilty of writing and distributing anonymous letters circulated among pastors of the Strangnas diocese during the 1952 election of a new bishop. The letters had attacked the character of candidates other than Dr. Helander. He maintained that he was innocent.

Archbishop Yngve Brilioth, primate of Sweden, wrote: "We are confronted with an insoluble problem and must feel a deep sympathy for Bishop Helander and his family. What has happened has shown actual weakness inside the church, specifically the system of partisanship which poisons the atmosphere at the election of bishops. The bishop's office should never be sought after but, instead, should be received in humility as a great responsibility from which no man has the right to withdraw. What has happened must be reason enough, in any case, for changing the procedure in the election of bishops. Let it be a warning to us. It is our deep desire and prayer that the test we have undergone should not harm our church but give it the impetus for inner cleansing and strengthening."

Allocation of three seats to Christians in the new Constituent Assembly of Pakistan, now in the process of formation, was demanded by Jinnah Fazluddin, chairman of the Christian Constitutional Committee.

There are 550,000 Christians in Pakistan out of a total population of 75,000,000. The Assembly has national legislative and constitutional powers. The old Assembly was dissolved October 24.

The 50th anniversary of Miss Marie Wilk as a Christian teacher was observed on November 14 at Trinity Congregation, Milwaukee. She celebrated her golden jubilee. The Rev. Erich Brauer, District Secretary for Parish Education, preached the festival sermon for the special service for the jubilarian.

For eight years Miss Wilk taught at St. Paul's School, Concordia, for two years at Nazareth School, Milwaukee, and then began her long teaching career at Trinity.

The Rev. B. C. Betow of Trinity Church, McLeansboro, Ill., reports that Dorothy Miles, whom the January 4 WITNESS listed as missing, has been found.

ck Lippert of the Lippert ers Construction Company in oma City at a recent annual ng gave two of his employees records of 25 years' service a cate of deposit from the Okla- District Church Extension Each of these employees will e 4% annual interest for 10 from the $1,000 deposited in his During the coming decade the ermits God's Bank to use the pal for investment in new s.

is businessman's gift of Church sion bonds to faithful employees from the wrist-watch, dia--pin, government-bond, or com- stock service awards in that s brought into partnership with Lippert Brothers Construction any.

herson Russell, a St. Louis ad- ing and public-relations execu- was appointed general manager dio Station KFUO in December.

n Russell

He will direct the broadcasting activities, the field and promotional work of the station, and coordinate the further development of radio and television extension service to aid pastors and other church personnel in the area outside the broadcast radius of , located on the campus of Con- Seminary, St. Louis. Mr. Rus- a member of Pilgrim Lutheran h, St. Louis.

Herman H. Hohenstein, who een director of KFUO for 29 of years, on December 15 became visor of the newly formed radio- sion extension department for Synod-wide work. His head- ers will be in the KFUO offices.

evision of all public school cur- to root out "secularist and hu- " principles was proposed in use, N. Y., by Dr. Eugene Car- ake of Philadelphia, who made commendation as part of what ed a plan to reclaim religion in can education. Speaking at the meeting of the New York School Boards Association, Dr. who is Stated Clerk, General bly of the Presbyterian Church U. S. A., said if God were not oduced into the school curric- one of two catastrophes would public education: "Either a religion of the American will finally become the value- ing core of the public school ulum, or else Communism . . . ubvert and confuse Americans sinuating its values into the of public school teaching."

A warning that a Wisconsin Supreme Court decision which prevented the erection of a Lutheran high school may threaten future parochial school expansion was given in a report to Roman Catholic archbishops and bishops of the U. S. in their annual meeting in Washington, D. C. The report referred to a ruling by the Wisconsin Supreme Court last summer, upholding a lower court decision that the Lutheran Joint Synod of Wisconsin and Other States could not build a high school for 1,000 pupils on a lot which it had purchased in Wauwatosa. The lot was in a residential area where zoning regulations permitted the establishment of a public high school but not a private one. The Wisconsin Synod contested these regulations.

The report quoted the ruling as saying that the public school has the same features objectionable to the surrounding area as a private one. However, the report said, the decision added: "But it has also a virtue which the others lack; namely, that it is located to serve, as it does serve, that area without discrimination."

The Peron government in Argentina abolished the National Department of Religious Teaching, the Inspectorate General of Religious Education, and the National Committee of Culture. Their services will be taken over by the Ministry of Education. The government's move in tightening its control over religious education in the schools was apparently made to weaken Roman Catholic Church control over the appointment of religious teachers in public schools and to revise the educational program.

While the farm population is declining, the rural non-farm population is increasing, and the small communities offer potential opportunities and responsibilities to the church, Dr. H. Conrad Hoyer, executive secretary of the Division of American Missions of the National Lutheran Council, said at the NLC biennial Home Missions Conference, held near Decorah, Iowa, in October.

"In general our cities have fewer unchurched, percentage-wise, than our rural areas, and parts of rural America, yes, many of the growing parts, are well-nigh devoid of church outreach at all," Dr. Hoyer said.

Mr. and Mrs. Hans Sievers of Omaha, Nebr., who are childless, often prayed for a son or daughter. In December their niece Inge came as their adopted daughter from Hamburg, Germany.

In 1953 Inge's father, William Sievers, a brother to Hans, died of cancer in Hamburg. Within a year her grandmother and also her mother

Mr. and Mrs. Hans Sievers Welcome Inge

died of cancer. On her deathbed the mother wrote to the Sieverses in Omaha and asked them to adopt her child, who would soon be homeless and orphaned. The Sieverses welcomed Inge as God's way of answering prayer. The couple is grateful to Senator Roman Hruska of Nebraska for his efforts in dealing with the German authorities through the American Consulate in Germany. The child was adopted through the regular adoption proceedings in Germany. Six months after Inge has resided in the U. S. the Sieverses will adopt the girl according to the regulations of Douglas County and the State of Nebraska.

Inge is enrolled in St. Paul's Lutheran School, Omaha, where the Sieverses are active members.

The American Bible Society's estimated budget of $3,554,000 for 1955 was approved at the Society's Advisory Council's 36th annual meeting, attended by about 100 delegates and visitors from 54 denominations. Of the budget, $2,744,000 is expected from supporting church bodies, individuals, and other sources, while $800,000 is estimated as income for sales in the U. S. Half of the amount of the budget will be used to cover the cost of distributing the Scriptures in the U. S. and abroad.

The Society's 1955 production schedule this year calls for the publication of more than 500,000 Bibles, 760,000 Testaments, 40,000 Psalms, 9,600,000 Gospel Portions, 1,600,000 Illustrated Portions, and 1,300,000 copies of the Sermon on the Mount.

New postage stamps in Panama during the next eight years will portray individually all 259 popes in the history of the Roman Catholic Church, Minister of Government and Justice Catalino Arrocha Graell announced. The first group of the new pontifical issue will be 12 stamps, each carrying the image of one of the 12 pontiffs named Pius. This series will be released March 2.

Deaths

August G. Sommer (April 19, 1888, Green Grove, Wis., to October 30, 1954, Detroit, Mich.); graduated Wisconsin Business University, and Concordia Seminary, Sprinfield, in 1913; vicared at Niagara Falls, N. Y.; ordained at Batavia, Wis., 1913. With Frederic, Wis., as the home parish, he explored the mission field in Wisconsin and Minnesota, served eight stations, and was instrumental in building several churches, 1913—1918; pastor, St. Paul's English Church, Laurium-Calumet, Mich., 1918—1928, where he was also Visitor of his circuit, member of the District Board of the Walther League, and first president of the Pastoral Conference of Northern Michigan. In 1928 he went to Detroit, where he founded and organized Rosedale Park Church, which he served until his death. In 1938 he helped establish the Coffey School Mission, which is now Gloria Dei Church, Detroit.

Surviving are his wife, the former Anne Johnson of Frederic; their daughter, Mrs. Eugenia Kronour; two sisters, Mrs. Lydia Laabs and Mrs. Pauline Woik; and two brothers, Otto and Theodore.

At the funeral service conducted at Rosedale Park Church, November 2, the Rev. H. R. Wacker preached and the Rev. E. Mossner officiated; on November 3 a second service was conducted at St. Paul's Church, Green Grove.

ARTHUR H. BRANDT

John M. Toenjes (June 8, 1891, Farmington, Mo., to November 2, 1954, Seymour, Ind.), son of Gerhardt and Ernestine Menschke Toenjes; graduated from Teachers' Seminary, Addison, Ill., 1911.

From 1911 to 1921 he taught schools in Fargo, N. Dak.; St. Paul, Minn.; and Sauers, Ind. For 33 years, from 1921 until a few weeks before his death, he taught in Immanuel Lutheran School, Seymour, Ind.

He is survived by his wife, the former Lillie Vahl, whom he married at Sauers in 1917, and by six children: Marvin and John of Indianapolis; Mrs. Mary Benitz, St. Louis; Richard, Tulsa, Okla.; Mrs. Dorothy Pottschmidt and Esther, Seymour.

Funeral services were conducted in Immanuel Church, November 4, 1954, by the undersigned. Burial was in Riverview Cemetery, Seymour.

VICTOR A. MACK

Edward J. Saleska (May 20, 1902, Lansing, Mich., to November 6, 1954, Cape Girardeau, Mo.), son of John F. and Augusta Stachel Saleska; graduated Concordia College, Fort Wayne, 1923, and Concordia Seminary, St. Louis, 1926, from which he received the B. A., B. D., and S. T. M. degrees; from Washington University he received his degree in Library Science.

In 1926 he was ordained and installed as a Lutheran pastor at Rochfort Bridge, Alberta, Canada; served at Connaught Hill, Prince George, British Columbia, 1929 to 1930; Venedy, Ill., 1930 to 1943; Concordia Publishing House, 1943 to 1945; and was Director of Libraries at Concordia Seminary from 1945. He was assistant pastor at St. Stephen's Church, St. Louis, from 1943 until his death. He also assisted on a part-time basis at the Church of the Reformation, St. Louis County, and Holy Cross Church, Collinsville, Ill.

Prof. E. J. Saleska

He was a contributor to various church periodicals; conducted a weekly broadcast, "The Bookshelf," over Station KFUO; and wrote or was co-author of: *A Child's Garden of Prayer, Strength from Above, Let Not Your Heart Be Troubled,* and *Be of Good Courage.* He was guest-editor of the *Lutheran Annual for 1954* and co-editor of the "Concordia News Letter" for the Seminary alumni. He was a member of the committee which founded the *St. Louis Lutheran* and a member of the newspaper's board. He was also a member of the Versions Committee of Synod's Board for Parish Education.

He is survived by his wife, the former Lydia Dau of St. Louis, whom he married in 1926; by three children: Lois, Mrs. Howard Ziegler, St. Louis; John, a graduate of the Seminary, who is a graduate student at Washington University; and Miriam, Mrs. Elmer Balzer, a student at Cape Girardeau, where Professor Saleska was visiting when he was stricken with a fatal heart attack.

At the funeral services, conducted in the Seminary Chapel on November 10, Dr. Arthur C. Repp officiated; President A. O. Fuerbringer spoke for the Seminary; the undersigned preached the sermon based on Phil. 1:21; the Students' Chorus and the Chant Chorus of the Seminary sang. The Rev. Walter A. Raedeke of Collinsville read the burial rites at the interment in New Bethlehem Cemetery, St. Louis.

PAUL PH. SPITZ

Herman Frederick Reinhardt (January 16, 1874, Chicago, Ill., to November 16, 1954, Chicago), son of Emil and Katherina Warneke Reinhardt; graduated Concordia College, Milwaukee, 1893, and Concordia Seminary, St. Louis, 1896.

In his first pastorate at Fergus Falls, Minn., he also served the State Mental Hospital and City Hospital as well as preaching stations at Elbow Lake and Territory near Wahpeton, N. Dak. He was pastor at North Branch, Minn., 1901—1905; St. John's Congregation, Danville Township, near Minnesota Lake, and Waldorf, Minn., 1905—1910; St. Paul's Church, Amboy and Vernon Center, Minn., 1910, until his retirement in 1940, when he moved to Superior, Wis. Later he moved to Chicago.

In 1897 he married Emma Huesemann of St. Louis. She and one son preceded him in death. Three sons and four daughters survive the father. Funeral services were conducted in Amboy, Minn., on November 20, by the undersigned. The Rev. O. Krause spoke for the District, and the Rev. W. Heidorn for the circuit.

O. R. GRAUPNER

Announcements

Ordinations and Installations

CANDIDATE

Ordained and Commissioned:

Kjergaard, Carlton, Good Shepherd, ... wood, Calif., as missionary at large ... Southern California District, La... mission, by Im. F. Hodde, Nov. 14.

PASTORS

Installed:

Brick, Frederic, St. Mark, Encinitas, C... Roy G. Gesch, Dec. 12.

Britton, William J., Grace, McPherson, ... by H. W. E. Buss, Dec. 12.

Cizek, Clarence J., Faith, Chippewa ... Wis., by Lloyd H. Goetz, Dec. 5.

Gerike, Marcus, Immanuel, Osmond, ... by A. C. J. Oesch, Dec. 5.

Gerken Philip J., Holy Cross, Jacks... Fla., by Frederick W. Lorberg, Nov. ...

Hargens, Moritz K., St. John, Fes... St. Paul, Sykeston, N. Dak., by Will... Laatz, Nov. 14.

Huebner, Martin, Zion, near Evansvill... by Herbert T. Mayer, Dec. 19.

Lang, Marcus T., Grace, Denison, T... Vernon M. Appel, Dec. 12.

Metz, Erwin A., Immanuel, Harrold, T... J. A. Birnbaum, Dec. 19.

Miller, Channing E., Immanuel, Osm... by M. E. Wackler, Dec. 12.

Muhl, Reginald M., St. Paul, Stanwood... by Theodore J. Eickelberg, Dec. 12.

Pavel, Jan, as associate professor at C... dia College, St. Paul, Minn., by C... Krause, Sept. 8.

Schauer, Arthur J., St. Paul, Antonia, M... Walter Dierking, Dec. 12.

Spiekermann, Victor, Trinity, Merrit... Bay City), Mich., by Fred Bickel, I...

Tiemann, Karl H., St. John, Palmer, Ne... A. F. Otto, Dec. 12.

Wedel, Alton F., Salem, Affton, Mo., by ... Frentzel, Dec. 12.

Werschler, John C., Immanuel, Ap... Trinity, Alberta, Minn., by E. A. ... Dec. 5.

TEACHERS

Installed:

Glaess, Herman, St. Peter, East Detroit, ... by E. C. Peterson, Sept. 12.

Kirst, Edward, St. Matthew, Garden ... Mich., by Eugene Friedrich, Aug. 15.

Otte, Harold W., as associate profes... Concordia College, St. Paul, Minn., b... F. Krause, Sept. 8.

Official Notices

Rev. H. O. Carlson of Crescent City, ... a former pastor of the U. E. L. C., des... enter the ministry of The Lutheran Ch... Missouri Synod by colloquy. Any inform... in this matter should be sent to the ... signed. — ARTHUR C. NITZ, *President,* ... fornia and Nevada District.

Rev. Lorenz A. Buuck, Garfield, Minn... been appointed Visitor of the First C... West Park Region Conference, in pla... Pastor K. S. Ansorge, who has accepted ... elsewhere in the District. — H. A. G... *President,* Minnesota District.

Additional Nominations for a Pro... sorship, Department of Systema... Theology, Concordia Seminary, St. ...

Dr. Thomas Coates, Portland, Oreg.: ... Savior of Norwood Park, Chicago; ... Bethany, Chicago, Ill.

Dr. Erwin L. Lueker, Concordia, Mo.: ... any, Chicago, Ill.

Election Result

Assistant Professor Victor C. Krause, ... Forest, Ill., has been called to the ass... professorship in Education and another ... at Concordia Teachers College, River F... Ill. — ERWIN L. PAUL, *Secretary,* Boa... Control.

Notices

Anyone knowing of Lutherans livi... Melbourne, Melbourne Beach, Eau C... Indiatlantic, and Malabar, Fla., please in... REV. MILTON E. STOHS, 144 Virginia ... Cocoa, Fla.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY ... LIBRARY

stors of the Synodical Conference know- of members spending the winter in Edin-, Pharr, San Juan, Alamo, Donna, Wes- Elsa, or Edcouch, Tex. (the Rio Grande ey of Texas), please mail their names addresses to the undersigned. If you do can serve them during the time they are from their home congregations. — Rev. . Gruetzner, 1110 W. Austin Ave., Alamo,

Available

tar cover, linen, hemstitched hems, cro- ed lace with chalice and cross design, n. by 27 in. *Altar cover*, linen, hem- ned hems, wide lace, 81 in. by 27 in. *heted lace*, rose design, 3 in. by 4 yds. — Lou Hampton, *Ladies' Mission Society*, ity Lutheran Church, McLeansboro, Ill.

Wanted

mmunion ware and *altar furnishings* for mission. — Trinity Lutheran Church, Milton E. Stohs, Cocoa, Fla.

utheran male nurse (or aide), preferably N., psychiatric training or experience erred, as attendant for mentally retarded ons, Bethesda Lutheran Home, Box 296, ertown, Wis.

Changes of Address

ors:

hnken, Chaplain John W., Jr., 940 McKinley Ave., San Antonio 10, Tex.
hnken, Kenneth W., 4316 Stanbridge, Long Beach 8, Calif.

Beyer, Paul H., Hampshire, Ill.
Brauer, Otto H. J., *em.*, Kinsman Rd., Novelty, Ohio
Frederking, Martin, 2723 W. 64th St., Chicago 29, Ill.
Frese, John D., Box 1542, Grand Coulee, Wash.
Gilker, A. C., *em.*, 812 Low St., San Diego 9, Calif.
Goetsch, Martin C., *em.*, 1103 W. Second St., Menomonie, Wis.
Going, Roland W., Clayton, Ill.
Hackmann, E. Edward, Eagle, Nebr.
Heckmann, Paul R., 1716 Gage, Topeka, Kans.
Heidbrink, Fred, *c. r. m.*, 1815 Drexel Blvd., Fort Wayne, Ind.
Jeschke, Edward K., R. 1, Sanborn, N. Y.
Keyl, Rudolf J., Box 132, Delray Beach, Fla.
Kleinhans, Lothar, 2966 Curtis Lane, Shreveport, La.
Kretzmann, Martin F., D. D., 312 N. Tennessee St., Danville, Ind.
Kunz, Robert T., 820 Michaux, Palestine, Tex.
Lutz, Walter H., 122 E. Bougenvillia, Tampa 4, Fla.
Martin, Gerhold, 3821 Kinzie R., Racine, Wis.
Mesenbring, Victor H., 3821 Forest Ave., Des Moines 11, Iowa
Meske, Samuel, Wakefield, Nebr.
Metz, Erwin A., R. 1, Harrold, Tex.
Nolte, William, *em.*, 3867 N. 81st St., Milwaukee, Wis.
Panning, Paul H., Medford, Minn.
Recks, Ewald, *c. r. m.*, 1028 Port St., New Orleans 17, La.
Roth, Erhard, Gibbon, Minn.
Steinhoff, John G., 4310 N. Winchester Ave., Chicago 13, Ill.
Tirmenstein, Arthur H., 1933 Bellemeade, Evansville, Ind.
Werschler, John C., R. 1, Appleton, Minn.
Westendorf, John C., 431 Seward St., Juneau, Alaska
Wiersig, Martin W., 9071 Marylee Drive, Garden Grove, Calif.

Teachers:

Kramer, Frederick D., 3514 Coleman, Memphis 12, Tenn.
Luebke, Paul T., 2501 Pocahontas, Rock Hill 17, Mo.
Marty, Edward H., 1871 21st St., Cuyahoga Falls, Ohio
Mueller, Alfred L., 14220 Strathmoor, Detroit 27, Mich.
Schmidt, Rudolph O., 531 Kirby Drive, Lansing 15, Mich.

Notice

Articles, church news, announcements, obituaries, intended for publication in the Lutheran Witness, books for review, and general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the **Statistical Bureau,** Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

What are we doing for Missions?

SYNOD

BUDGET		RECEIVED
$8,100,000	JAN.	$ ——
7,425,000	DEC.	5,620,127.92
6,750,000	NOV.	4,836,081.41
6,075,000	OCT.	4,099,832.74
5,400,000	SEPT.	3,351,661.46
4,725,000	AUG.	2,917,556.20
4,050,000	JULY	2,528,478.56
3,375,000	JUNE	2,023,455.59
2,700,000	MAY	1,660,097.67
2,025,000	APRIL	1,119,105.26
1,350,000	MARCH	628,887.17
675,000	FEB.	299,975.12

DISTRICT

Alberta and British Columbia	$ 14,322.05
Atlantic	156,002.14
California and Nevada	69,603.98
Central	547,840.18
Central Illinois	208,467.28
Colorado	46,673.61
Eastern	130,997.45
English	309,991.24
Florida-Georgia	16,210.50
Iowa East	151,130.70
Iowa West	249,862.15
Kansas	156,928.62
Manitoba and Saskatchewan	12,146.54
Michigan	553,444.76
Minnesota	460,665.57
Montana	21,724.67
North Dakota	72,314.78
North Wisconsin	229,463.18
Northern Illinois	451,298.97
Northern Nebraska	110,200.00
Northwest	109,755.15
Oklahoma	39,191.08
Ontario	33,000.00
South Dakota	55,713.77
South Wisconsin	357,638.98
Southeastern	86,591.79
Southern	12,999.00
Southern California	67,683.94
Southern Illinois	124,986.57
Southern Nebraska	158,561.47
Texas	108,776.28
Western	416,387.36
TOTAL FROM DISTRICTS, Feb. 1 to Dec. 31, 1954	$5,540,573.76

OPERATING STATEMENT

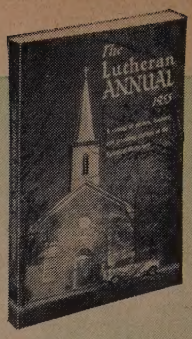
	1953	1954
Requirements, Feb. 1 to Dec. 31	$5,958,333.33	$7,425,000.00
Receipts, Feb. 1 to Dec. 31	4,669,757.28	5,620,127.92
DEFICIT	$1,288,576.05	$1,804,872.08

Chas. E. Groerich, Assistant Treasurer

Contribute for Missions Each Sunday

Important Addition to the

1955 LUTHERAN ANNUAL



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WILL PROVE ITS WORTH MANY TIMES OVER FOR THE CONVENIENT ABUNDANCE OF THE FACTUAL INFORMATION IT CONTAINS.

The cover picture of the Lutheran Annual is Trinity Lutheran Church at Altenburg, Missouri. The transparency was shot by Sam Caldwell of the Saint Louis Post-Dispatch and was loaned to us for this cover.

Attractive 1955 Religious Calendars for Your Home

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This is the ever popular calendar authored by Dr. E. R. Bertermann, especially designed for family and private devotions. One page for each day of the year, with a special devotional message, a thought for the day, a daily prayer, a suggestion for individual prayer, and concluded with a hymn. Order a copy for yourself and your friends as Christmas gifts. In gift box, $1.50. Order No. 50-5504.

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